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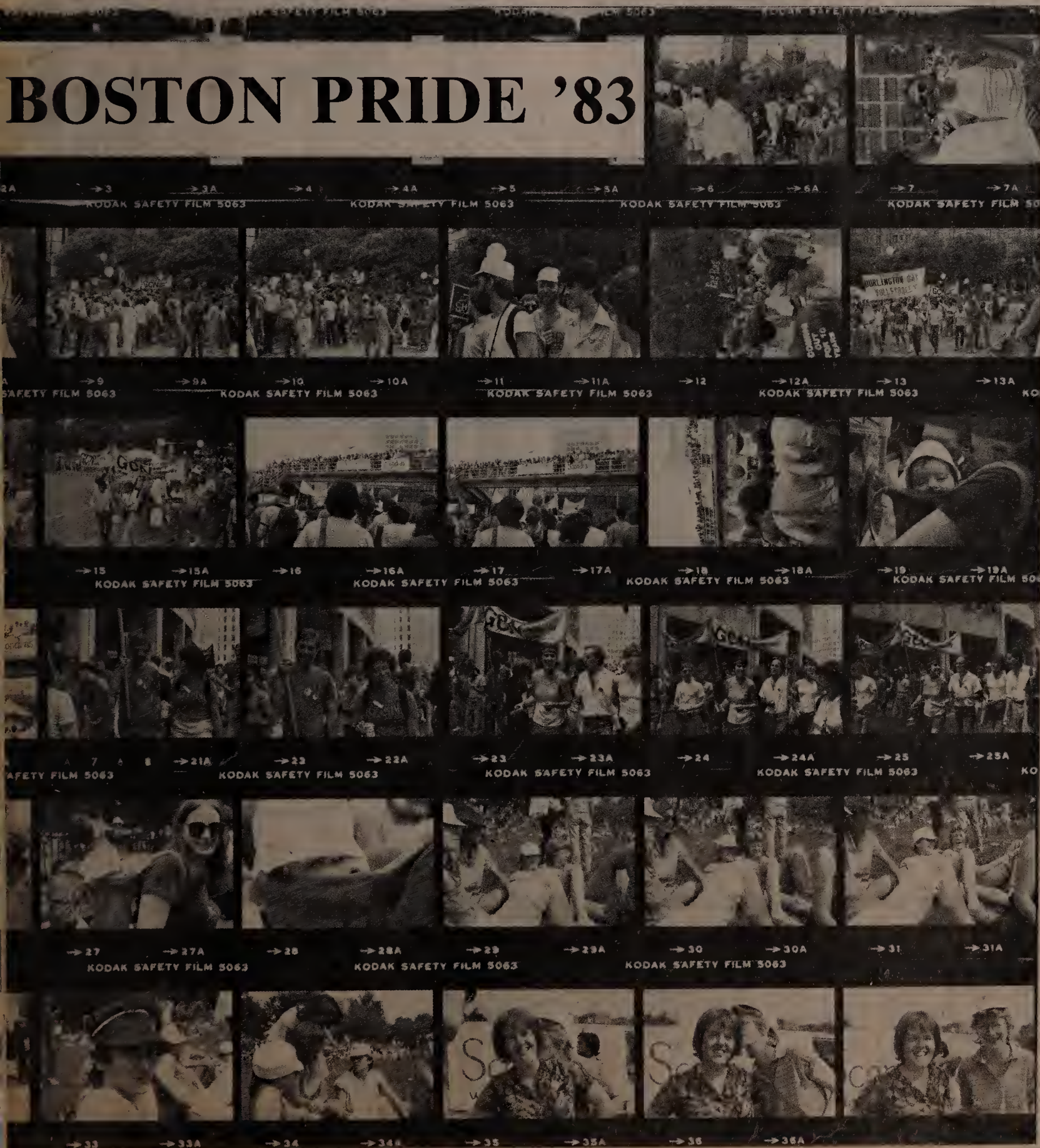
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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## BOSTON PRIDE '83







# GayCommunityNews

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July 2, 1983

## Catholic Group to Stage Counterdemonstration

# Injunction Against New York March Denied

By Peg Byron

NEW YORK — The last-minute controversies for this year's lesbian and gay pride march include both the newest and the oldest banes of the movement — AIDS and the Catholic Church. At press time, the AIDS issue had been resolved, but the second, in the form of the Catholic War Veterans, and possible violence from counter demonstrators, remained in question.

The Catholic War Veterans, supported by such groups as the Rabbinical Alliance of the United States, was denied an injunction against the fourteenth annual Lesbian and Gay Pride March, barely a week before the June 26 event. The Veterans also lost a bid to close off the steps and sidewalk around St. Patrick's Cathedral on the march's Fifth Avenue route at 51st Street. Having failed in court, however, a partial victory was gained with the help of the police department, which agreed to cordon off the Cathedral area and allow the Veterans to stage a counter demonstration less than two blocks south of the famous church.

Chief Milton Schwartz, of the

Manhattan South Precinct told *GCN* that the organizers were "talking big numbers," for what he termed "the first major counter demonstration" against the annual march. Schwartz said he expected there would be "more trouble this year," and was beefing up his police force in anticipation. He refused to say exactly how many police would be on duty, only saying, "enough, we will have enough."

Schwartz said in a telephone interview that the reason the area was being closed off during the Gay Pride March was to prevent a confrontation there. He referred to the Catholic War Veterans and Rabbinical Alliance's press conferences on the church steps last month to announce their suit against the march.

"There were threats and ill feelings," he said. Schwartz added that during pride marches "many people find the actions and signs [aimed at the church] offensive." Dignity, the lesbian and gay Catholic group, stages a brief ceremony of songs and prayers on the Cathedral steps each year.

Dignity president Michael

Oliveri, took the problem to the Christopher Street Liberation Day Committee (CSLDC) at its last pre-march meeting on June 20. He told approximately 25 lesbians and gay men present, "This is not a religious issue, but a civil rights issue. If we give in on this issue, they will see we are a divided community."

He and others argued against the police keeping lesbians and gays out of certain areas. Ermanno Stingo, the CSLDC representative from Parents of Lesbians and Gays, noted, "These are the same Catholics who stand up at City Hall [at the gay rights bill debates] and talk about how we burden them with being gay."

If the Catholics have their way, Stingo exclaimed, "I am willing to carry a cross down Fifth Avenue and faint in front of St. Patrick's and have beautiful Roman gladiators whipping me along the way." He added, "Soft velvet whips, please!"

Although other CSLDC members expressed sentiments such as "I want the march to go without any incidents," they voted for Dignity's request to "make the

police allow a gay and lesbian presence along the sidewalks of the St. Patrick's Cathedral."

Later, some CSLDC board members acknowledged a possibility of violence from Catholic War Veterans, although they did not raise this problem during the meeting itself. "The members of my softball team are going to be marshals for the first time, and they're bringing their baseball bats," said Tony Gambino, the parade's grand marshal.

He had no comment when asked why he did not mention possible confrontations at the last pre-march CSLDC meeting, where he referred to the problem with the Catholic War Veterans as primarily a Dignity issue. Gambino, who negotiates with the police, said they "won't bend" on the sidewalk access issue. He also told *GCN* that no explanations or war-

nings about the counter demonstrations were going to be issued at the march on Sunday.

At the same CSLDC meeting, a request that a person who has AIDS speak about it at the rally failed to win the necessary two-thirds majority support. Members of the New York chapter of People with AIDS, a national group formed during a conference of lesbian and gay health activists in Denver earlier this month, said later that they were offended by the discussion that followed their request.

Art Feltron told the group that the lesbian and gay community, especially those with AIDS, needed to hear from someone who actually has the badly misunderstood disease. Pete Nalbandian told CSLDC, "I am also a person with AIDS. I have marched with this

*Continued on page 13*

## More Boston Pride Photos on Page 8



Robin Tyler, West Coast humorist, receives a standing ovation after her speech at the Boston Gay/Lesbian Pride Rally.

## Crowd Is Largest Ever

# Boston Shows Pride, Tyler Stresses Coalitions

By Larry Goldsmith

BOSTON — A record 18,000 lesbians and gay men turned out for the thirteenth annual Boston Lesbian and Gay Pride March and Rally on June 18.

Participants gathered in Copley Square at noon, many congregating near signs identifying contingents from several dozen lesbian and gay organizations. One new organization this year, the AIDS Action Committee, carried a large banner, while several hundred others held smaller placards advertising an upcoming AIDS benefit and calling for government action to fight the disease.

Members of the Boston Lesbian/Gay Political Alliance (BLGPA) marched under a large organizational banner, with a number of members carrying smaller convention-style placards identifying their neighborhoods. Several candidates seeking municipal office in the upcoming elections were also present, including mayoral candidates Larry DiCara and Mel King and District 8 city council candidates Eugenie Beal, David Scondras and Dennis Quilty. At one point during the march, Quilty's supporters sang "God Bless America" and "The Battle Hymn of the Republic."

The Boston *Globe* gave prominent coverage to the events, and the Boston *Herald* ran a page two captioned photo with the headline "March for gay voting unity."

Humorist Robin Tyler opened the rally with a string of jokes followed by more serious political remarks stressing the importance of political unity.

"Coalition politics means we agree to work with each other on what we agree on," Tyler said, "and not kill each other over what

we don't."

Tyler criticized the Reagan administration for its anti-abortion, "pro-life" policies, asking "If this government is so concerned with life why did it take almost a thousand deaths before they would give money to fight AIDS?"

"Sickle-cell anemia is not God's way of punishing black people," Tyler continued, "Tay-sachs disease is not God's way of punishing Jews, breast cancer is not God's way of punishing women, and AIDS is not God's way of punishing gays!"

"I can get very sentimental at these marches, about seeing us all out here in the open, in all our diversity, with all our quirks and endearing idiosyncrasies," said former *GCN* managing editor Amy Hoffman, who also spoke at the rally. "I love queers!"

Hoffman urged those gathered at the rally not to lose sight of gay liberation in a search for gay rights. "You may remember a slogan that said, 'Do you think homosexuals are revolting? You bet we are! Let's make our movement a serious one of outrageous behavior, obnoxious demands, perverse appearances, sleazy sex and gender confusion!'"

Other speakers at the rally included Dr. Roger Enlow, New York Mayor Ed Koch's liaison on gay and lesbian health issues; Karl Houston, co-coordinator of the Lesbian and Gay Pride Committee; Steven Tierney, co-chairperson of the Massachusetts Gay Political Caucus; and Craig Chinn, of the Black Men's Association.

Entertainers included the Boston Gay Men's Chorus, the

Choral Majority, Pilshaw and Sklamberg, Scarab, the Phantoms, the Bachelorettes, Kate Clinton, and Romanovsky and Phillips.

# 600 Rally and March For More AIDS Funding

By Larry Goldsmith

BOSTON — Six hundred people, mostly men, turned out at Faneuil Hall on June 16 for an open meeting on AIDS and its effects on Boston's gay community. Following the meeting, the group walked, in a candlelight procession, to the State House to demand increased government action and funding for AIDS research.

The meeting, sponsored by the Boston Lesbian/Gay Political Alliance (BL/GPA), included presentations by a gay physician, a gay psychiatrist, a local gay man with AIDS and a representative of BL/GPA.

John Mazzullo, a physician on the staff of the New England Medical Center, described what little is known about AIDS and called for medical action which would be sensitive to the needs of gay patients. Mazzullo asked public health officials to make AIDS a "reportable" condition but to remember that "issues of confidentiality are of paramount consideration here. . . . One needs to isolate the germ, not the person."

Massachusetts General Hospital psychiatrist Marshall Forstein

spoke of some of the psychological implications of the epidemic and often-fatal disease.

"I think the greatest danger is to our emotional, psychological and spiritual well-being," Forstein said. "All of us must face the fact that our chosen lifestyle, not our sexual orientation, but our chosen lifestyle, may not be good for us."

Forstein urged the audience to view AIDS not only as a crisis, but also as an opportunity. "We do have something in our favor and that's our attitude and belief that we deserve to be happy and healthy," he said.

Forstein also noted that AIDS is not the first serious health problem to confront gay men.

"Hepatitis kills more gay men every year in this country than you could imagine, several thousand," he explained. "Why haven't we become upset about that? The vaccine has become available. Why haven't we been using it?"

When we behave in ways sexually that may harm us, that is not sexual liberation, that is not gay liberation," Forstein concluded.

Bill, a local gay man with AIDS, described his experiences and talked of what he would like from the

rest of the gay community.

"It's a sense of profound loss and isolation. . . . There's a loss of self-affirmation and identity," he said. "You begin to question who you are, who is a gay person without sex?"

Bill described how a man had once introduced him to an audience as an "AIDS victim."

"We don't want to be called victims," Bill replied. "I told him when he came to my memorial service he could call me a victim but not before that."

Bill urged friends of people with AIDS to be sensitive about how isolation and gossip will affect the person with AIDS, and not to avoid their friends out of embarrassment.

"Each of us will die at some time," he said. "The circumstances I face are perhaps somewhat different than yours. I can deal with that; I hope you can."

Following the meeting, those assembled marched with candles to the State House to express support for people with AIDS and to call upon local, state, and federal responses to the AIDS crisis.

Susan Fleischmann



# News Notes

## quote of the week

"But AIDS is really neither a moral nor a political problem. It is a medical one. Those in pain and those dying are not only homosexuals or bisexuals, but people. And there is no more justice in their plight than there is in a teenager's unwanted pregnancy or a smoker's cancer death — or, for that matter, the battlefield death of someone who chose to be a soldier."

"Neither the threat nor the existence of AIDS exonerates what amounts to nothing less than fag baiting or justifies a moral condemnation of the entire homosexual community. It is tragedy enough that it is killing people. It would be a greater tragedy if, under the guise of a medical emergency, it killed tolerance as well."

— Richard Cohen commenting on AIDS in an op-ed column in the *Washington Post*, June 16, 1983.

## radcliffe lesbian alums meet

CAMBRIDGE — Twenty-two Lesbian Alumnae of Radcliffe College met June 11 at the Cronkhite Graduate Center. Classes from 1953 to 1982 were represented. Discussion centered on gaining from the school administration a more clear stand against anti-gay discrimination, as well as increasing gay visibility on college publications and in courses. Another meeting has been scheduled for October 16. For more information, call 522-6456 or 288-3217.

## 'examining rhetoric of critics and allies'

PHILADELPHIA — A discussion group of Philly's Lavender Left and the Philadelphia Reproductive Rights Organization (PRRO) sponsored a forum on sexual politics on June 4, according to the *Gay News*. Although the topic was sexual politics, the discussion afterward centered on pornography and what it tells men about sexuality.

Shawn Towey of PRRO said, "In our current struggle for a just and constructive society, feminists need to examine not only the rhetoric of our critics on the right but also that of our reputed allies on the left. . . . Exalting the family means restricting the liberation of individuals."

Ann Snitow, editor of *Powers of Desire: The Politics of Sexuality*, noted there is "real disagreement [in the women's movement] about what the radical direction is."

Citing groups like Women Against Pornography, she explained they "achieve their energy by mobilizing female rage, fear and shame in ways that are not in the long term best interests of our movement."

Questioning why this much energy wasn't going into challenging "child rearing practices or homophobia or economic inequality," she said that the more deeply ingrained system of "male power is far harder to attack" than the more visible pornography.

## deli customer requests transfer of gay employee

MIAMI BEACH — A customer at a Miami Beach supermarket recently requested that a gay employee be removed from the deli department of the store because the customer was afraid that he would contract AIDS, according to *The Weekly News*. The worker handled food in the deli.

This is the first reported case of public backlash against gay men on account of AIDS in the Miami Beach area.

Because the complaint was called in anonymously, no action was taken by the store. Store policy is such that managers must first contact the customer to work out an acceptable solution to the problem.

## coors denied access to gay group's membership list

SAN FRANCISCO — In a June 8 U.S. District Court ruling, Judge Spencer Williams said that the Adolph Coors Company may not have access to confidential files and membership lists of the gay group Solidarity. Solidarity has been active in organizing the nationwide boycott of Coors beer.

This latest ruling overturns a decision last fall by a magistrate who ordered that most of the information requested by Coors be turned over to them. Coors was also granted a \$5000 reimbursement for court costs in the case.

Solidarity was represented by the American Civil Liberties Union — Northern California in the case. Solidarity spokesperson Tim Moore said the ruling was a "wonderful vindication for Solidarity members and all gays."

"If the magistrate's ruling had held," Moore said, "it would have put a damper on all gay rights organizing. Judge Williams' order is an important statement on our right to both be politically active and to protect our privacy."

## lesbian rights project celebrates fifth birthday

SAN FRANCISCO — The Lesbian Rights Project (LRP) celebrated its fifth birthday on June 3, according to the *Bay Area Reporter*. About 200 people toasted the LRP at Davies Symphony Hall in San Francisco.

The public interest law firm provides direct legal services to lesbians who have faced discrimination on account of their sexual orientation. LRP also handles precedent-setting cases which may change existing laws. And the Project offers technical assistance to attorneys across the country who are doing legal work for lesbians in areas such as custody, artificial insemination, employment, housing and immigration discrimination.

## straight editors meet the gay press

SACRAMENTO — Staff members of *Mom . . . Guess What!* and the *Sacramento Star*, both gay papers, recently met with two editors of the *Sacramento Union* to discuss coverage of local gay issues, according to *M. . . GW!*

The meeting was arranged by *M. . . GW!* publisher Linda Biren because the *Union's* coverage of the gay community is weak in comparison to the *Sacramento Bee*, the other straight paper in town. The *Bee* makes a strong effort to reach out to the gay community, both to consult gay people on controversial issues and to develop unique feature stories.

The *Union*, on the other hand, has developed a reputation for ignoring significant issues and failing to reach out to informed sources. *Union* editor Peter Hayes agreed that his paper had not developed a list of community resources for accurate information on gay issues. He also expressed surprise at the size of Sacramento's gay community and the diversity of its activities and organizations.

Hayes however, declined to outline any specific steps the paper would take to improve the quality of coverage of the gay community. In spite of this, the report of the meeting was generally positive and the staff of both gay papers were encouraged by it.



WESTBORO, MA — Four civil disobedience demonstrators delay workers' entry into the GTE plant at Westboro. A one-hour traffic jam resulted when about 200 protestors sat down on the road leading to the plant and leafleted the stalled workers.

This action was one of 50 held across the country in conjunction with International Disarmament Day on June 20. Eleven hundred people were arrested nationwide, with 800 of the arrests occurring at the Lawrence Livermore Labs in Livermore, California. One hundred and six people were arrested in Groton, Connecticut at the Electric Boat facility, site of the launching of the third Trident submarine on Saturday, June 18.

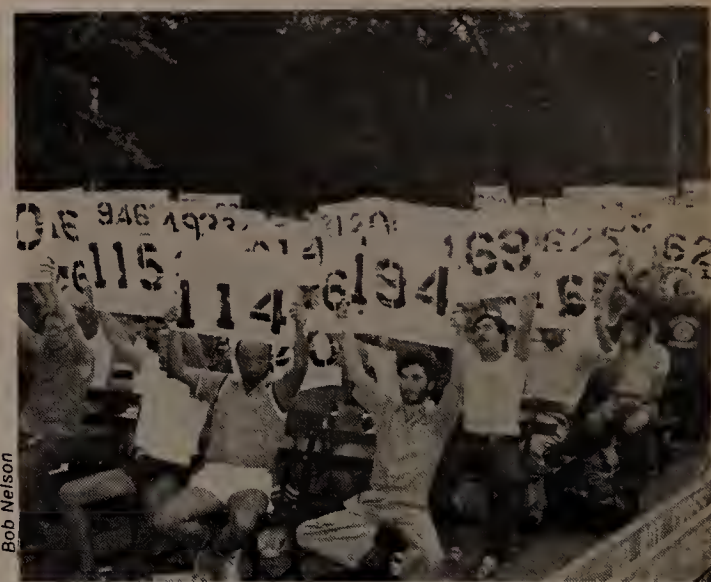
The Livermore facility is one of two nuclear weapons design labs in the U.S. The Westboro GTE plant holds a \$325 million contract to manufacture the command, control and communications mechanisms (the brain) for MX missiles. International Disarmament Day actions focused attention on the community responses to the existence of nuclear industries in cities and towns around the country.

## youth workcamp will aid community

UTRECHT, Holland — The Dutch International Workcamp-Organization (SIW) is organizing two workcamps for lesbians and gay men under the age of 25. The Dutch Gay and Lesbian Youth group is also participating in the camps' organization.

After a six-hour workday devoted to a project in the gay/lesbian community, the twenty campers (10 men, 10 women) will have time to socialize with each other and see some of the Dutch gay/lesbian community.

To apply or to obtain additional information, write to SIW/Willemstraat 7/3511 RJ Utrecht/Holland.



Pictured above is some of the crowd of 1500 people who gathered in Central Park on June 13 in memory of AIDS patient Kenny Ramsauer. Ramsauer, 27, died just four days after the broadcast of an interview with Geraldo Rivera on ABC-TV. The crowd in the Central Park bandshell held signs with numbers representing individual AIDS patients (see *GCN*, Vol. 10, No. 48).

## detroit gays/lesbians confer with senator

DETROIT — A U.S. Senator from Michigan met with six gay and lesbian community representatives on May 31.

Bill Allgeyer, one of the six, had tried for two years to arrange the meeting with Sen. Donald Riegle. The Fair Employment Bill (S430) and the Immigration Bill (S1086) were discussed at the meeting.

Initially, Riegle had said that employment discrimination should be decided in the courts. However, by the end of the session, which ran thirty minutes overtime, Riegle indicated that he would consider co-sponsoring the bill if "it had a chance of passage."

## boston a.i.d.s. hotline

BOSTON — The AIDS Action Committee of the Fenway Community Health Center has established an AIDS hotline to provide information, referrals and a supportive ear to anyone having concerns about AIDS. The number is (617) 536-7733.

The Action Committee also offers other support services to AIDS-affected community members, including a hospice program, a buddy system for day-to-day support for people with AIDS, support groups for gay men to discuss AIDS and its effect on their lives, and educational programs to the gay and straight communities and medical workers.

## suit against new york pride march dismissed

NEW YORK — The suit filed by the Catholic War Veterans to stop the annual New York gay pride march has been dismissed and the march will proceed as planned on Sunday, June 26. Organizers of the march, the Christopher Street Liberation Day Committee, and Dignity/New York Inc. were named as co-defendants in the suit.

The decision was made on June 15 by Judge Robert J. Ward. Ward said that the suit was without legal merit and that the pride march was an expression of freedom of speech protected by the First Amendment.

## texas university students reject gay group

DALLAS — The student senate at Southern Methodist University recently refused official recognition to the Gay and Lesbian Student Support Organization, according to the *Advocate*.

Almost 3500 students signed petitions, circulated by the local chapter of Young Americans for Freedom, which opposed the gay group.

It was reported that 12 student senators attended a dinner the night before the vote and heard a speech by Paul Cameron, arch homophobe from Lincoln, Nebraska. Cameron led the successful fight against Lincoln's gay rights ordinance and earlier this year presented a paper to a psychologists' convention claiming that homosexuals are more likely to be mass murderers than heterosexuals. The university's student body president said that "most" of the senators had been prepared to vote for the gay group's recognition, until they heard Cameron's speech.

The university is said to be investigating the dinner which was paid for by University funds.

Members of the Gay and Lesbian Student Support Organization have vowed to continue the fight for recognition. Said Robert Rios, a founder of the group, "If there isn't room for differing views at a university, then where?"



## Patrons Show 'Tremendous Solidarity'

# Restaurant Workers Organize the Castro

By Jil Clark

SAN FRANCISCO — Employees in restaurants in and around the Castro district are spiritedly protesting their working conditions.

In the past three months, employees — most of whom are gay, Asian or Hispanic — of four restaurants have approached managers to ask for union recognition and contract negotiations.

Staffs of the New York City Deli, Little Italy, Without Reservations, and Luisa's Continental Restaurant are demanding, among other things, the right to take sick days and holidays — even unpaid — without retaliation from their bosses. They are also seeking medical benefits and raises commensurate with their years of service and a halt to sudden unexplained firings.

The patrons — mostly lesbians and gay men — of these four establishments have demonstrated "tremendous solidarity" with the picketers, said Kevin O'Connor, an organizer of the Hotel and Restaurant Worker's Union Local 2.

Also, local Democratic clubs and city supervisor Harry Britt have recently lent support to the workers, some of whom have been unemployed since April.

Castro merchants are "shocked" by this groundswell of support for the picketers, reports Michael Ginther, who was recently fired from Luisa's.

"Merchants here expect uncritical support from gays and lesbians because they, after all, cater to us. But out gays walking by [picket sights] are saying, 'Yeah, we're sick of straight merchants taking advantage of us.'"

The fact that there are gay merchants, too, who would "take advantage" of their employees was illustrated this week. The Eureka Valley Merchant's Association, an organization of gay businesspersons, announced that it would

hold its next meeting over lunch at Luisa's.

Fired workers at the New York City Deli, located at Market and 16th, walked what O'Connor described as "the most effective picket line I've ever seen." For over two and a half months, they turned away "at least 95 percent" of the customers whenever they picketed. As a result, the Deli's owners, who two months ago closed down and tried to reopen under the pretense of having sold the restaurant, have agreed to rehire all the old employees in order of seniority. Contract negotiations will begin after the rehiring is complete, said O'Connor.

The second group to organize this spring was from Little Italy, which is located on the other side of the Castro at 24th Street in Noe Valley. After four days of picketing, the management agreed to negotiate.

The gay male staff at Without Reservations, located across from the Castro Street Theatre, brought complaints of employer manipulativeness and undeserved firings before the National Labor Relations Board recently. The NLRB has ordered the owners to bargain with their workers, the majority of which hold union cards. The workers are demanding health benefits, paid holidays, raises for workers with seniority and an end to employer retaliation for missing work because of illness.

The owner of Luisa's Continental Restaurant, located in the heart of the Castro, began "reorganizing" her restaurant in early June by laying-off eleven of the thirteen workers who had asked her to bargain with them as union members. She employed 17 persons prior to the firings.

Michael Ginther, one of the eleven, told *GCN* that he was arrested on the first night of the picket, June 15, when he ran inside the restaurant to help a worker

who had yelled that she was being "harassed" by owner Luisa Hansen.

Notwithstanding this incident, the picket was a "great success," said Ginther.

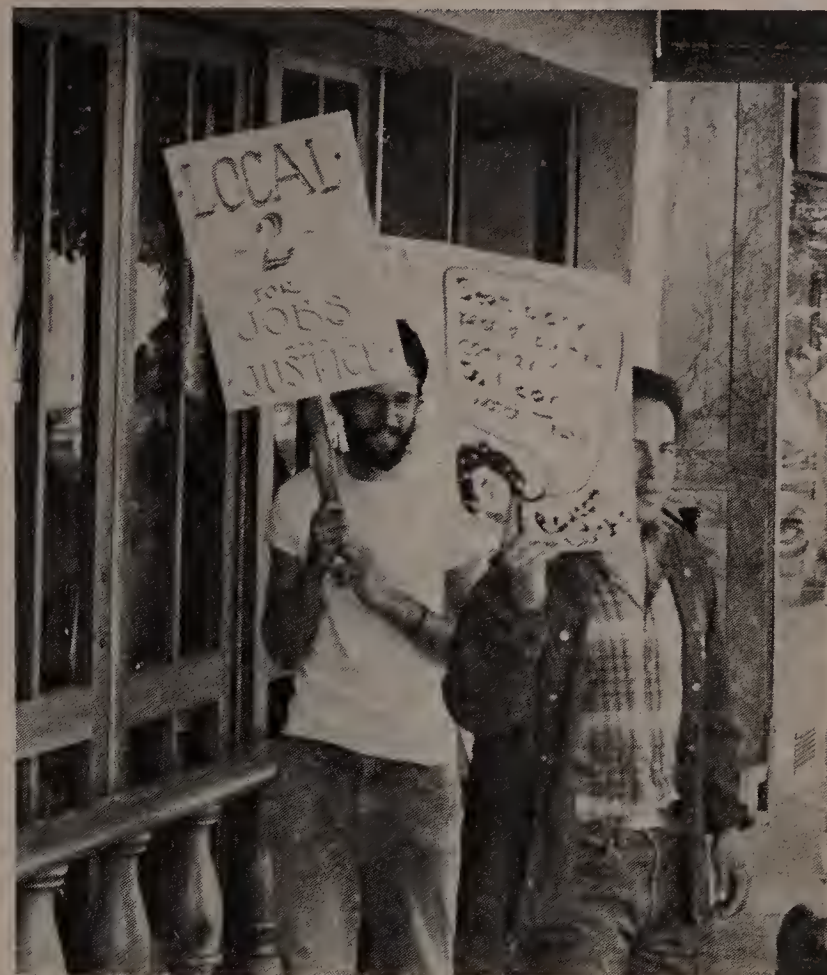
"People came in and sat and bought nothing — or only dessert — from 8:00 to 11:00."

"We're at the point that the only way Luisa can afford to not recognize the union is to close. I don't know if she'll do this."

Ginther would not say that he is optimistic about getting his job back, but he did say he feels he is doing the right thing — "as much for us [gays] as for other workers in the Castro."

Ginther said that many restaurant owners in the Castro are taking advantage of the fact that, due to racism and homophobia, many of their workers "have to take what [jobs] they can get."

"As far as Chinese and Spanish-speaking people go, I know [restaurant owners here] hire them because they know they can take advantage of them. They do the same with gay people. They know that gay people want to work in this area because of the freedom to be gay there, so they get more out of us. They wouldn't get away with this — no holidays, no sick days, retaliation for being out sick —



Workers picketing Luisa Hansen's San Francisco restaurant.

elsewhere. There are more than 800 restaurants in San Francisco

that are organized. Almost none of these are in the Castro."

## 'Nothing Deters the Right'

# Court's Abortion Ruling Called a Mixed Blessing

By Nancy Wechsler

WASHINGTON, DC — In a June 15 decision which Justices said reaffirmed the 1973 *Roe v. Wade* abortion ruling, the United States Supreme Court struck down several local restrictions to abortion. In a 6 to 3 vote the court found unconstitutional an Akron, Ohio ordinance and parts of a Missouri law, both intended to limit women's access to abortion. The majority opinion in the Akron decision was written by Justice Lewis Powell and the dissent was written by Justice Sandra O'Connor.

Struck down were provisions calling for all second trimester abortions to be performed in a hospital, a mandatory 24-hour waiting period between the time a woman gave consent to and received an abortion and regulations which required that doctors inform women that "the unborn child is a human life from the moment of conception."

Also struck down in the Akron law was a regulation requiring that minors under 15 have a parent's consent for an abortion. The court ruled the Akron parental consent regulation was too restrictive, but upheld in a 5-4 vote the Missouri parental consent regulation which allows "mature" or "emancipated" minors to get permission of a judge for an abortion, instead of a parent.

The Court also upheld sections of the Missouri law which required the attendance of a second physician during third trimester abortions as well as the requirement that fetal tissue samples must be taken at the time of the abortion and submitted to a pathologist.

Most pro-choice and abortion rights activists claimed the decision as a victory, but were quick to point out its limitations. Janet Ferone, president of Boston National Organization for Women (NOW) told *GCN*, "We feel it is a great victory for women. On the other hand it means that we must double up our efforts to defeat the Hatch Amendment [federal constitutional amendment banning abortion], or any other anti-abortion amendments. This [decision] will certainly

give the opposition more impetus to continue their battle for a federal constitutional amendment."

Marlene Gerber Fried, a steering committee member of the Reproductive Rights National Network (R2N2) told *GCN*, "It is so much better than it could have been, on the other hand it actually does represent a step away from *Roe v. Wade* because it is legitimizing further restrictions on abortion by allowing the Missouri consent statute to stand. In Massachusetts, where we have a similar consent statute, abortions on teenagers in this state are down by 50 percent. Given one third of all abortions are performed on teenagers, restrictions on the abortion rights of teenagers is not insignificant."

Both R2N2 and NOW stressed the fact that Medicaid funding for abortions has been eliminated in most states and that this court decision does not effect that at all. Both groups listed re-instatement of Medicaid funding for abortions as a top priority.

Since the 1973 *Roe v. Wade* decision which legalized abortion, the anti-abortion New Right has pushed to limit access to abortion by cutting off Medicaid funding as well as passing restrictive ordinances such as the one in Akron. In addition, the New Right has attempted to pass a federal constitutional amendment to overturn *Roe v. Wade* and make all abortions illegal.

*GCN* asked Fried if she thought the latest Supreme Court decision would affect Congress or serve as a deterrent to the New Right. "The fact that the Right loses has never deterred them," Fried answered. "They use all their losses as further ways of organizing people. Just before the court decision, President Reagan was making strong anti-abortion statements."

Vienna Carroll, staff person for R2N2, echoed Fried's thoughts. "While they [the Right] have suffered a major blow," Carroll told *GCN*, "they are not going to give up. We can look forward to continued activity in the constitutional amendment arena ... and also pos-

sibly more direct harassment/interference with abortion clinics."

A proposed constitutional amendment which declares "The right to an abortion is not guaranteed by this constitution" has been introduced into the U.S. Senate and is scheduled for debate and vote June 28 and 29. If passed by Congress and the legislatures of 35 states it would become an amendment to the constitution and would overturn the 1973 Supreme Court *Roe v. Wade* decision legalizing abortion.

In Massachusetts the legislature passed on Jan. 4 a proposed constitutional amendment that would eliminate Medicaid funding for abortions in this state, and outlaw all abortions if a federal anti-abortion amendment ever was passed. The one sentence amendment reads as follows "(t)he General Court [legislature] may regulate or prohibit abortion and may regulate or prohibit private

*Continued on page 13*

## GCN Celebrates Ten Years of Publishing

By Larry Goldsmith

BOSTON — Nearly 500 casserole-carrying lesbians and gay men gathered on June 17 to celebrate the tenth birthday of *Gay Community News* at the world's largest lesbian and gay potluck dinner ever (we think).

This reporter especially liked the *luckschenkugel* and that unidentified vegetable dish with all the garlic, washed down with a red Cote du Rhone of recent but respectable vintage. But there was history as well as food at the elegant dining facilities of the Clarendon Street YWCA, and many a longtime telephonic or epistolary acquaintance between far-flung correspondents was finally made flesh.

Five *GCN*ers representing overlapping eras in the ten-year chronology of the paper made brief presentations sketching the development of *GCN* from a mimeographed newsletter to the newspaper you see before you now. David Peterson described the paper's beginnings in a cramped space between the kitchen and the coffeehouse in the old Charles Street Meeting House (now a Haagen-Dazs ice cream joint). Nancy Wechsler spoke of the beginnings of a feminist consciousness at *GCN* and the paper's evolution "to a really amazing place where the

political issues rarely if ever divide between the men and the women." Gregg Howe recounted the paper's continual struggle to understand its own politics: "We were non-sexist, a little bit leftist (although no one knew how much), anti-homophobic, anti-racist and of course gay." Jil Clark described how she first encountered gay men's issues after coming to *GCN*. And Urvashi Vaid talked about the fire, now almost a year behind us: "Time does not dull the horror of that moment and I don't think I'll ever forget the terror, the anger, the anxiety .... What we've done says a lot about perversity in the face of adversity."

An open microphone following the presentations offered the opportunity for more reminiscences, including tributes to David Brill, Mel Horne and Ken Russell, three *GCN*ers who died in the struggle.

Singer John Calvi, the Choral Majority, and Romanovsky and Phillips provided musical entertainment for the evening.

"Today, *GCN* is more than a newspaper," said Urvashi. "It's a community organization. The feeling in this room is more than the *New York Times* would evoke."

### Clarification

William Connaughton, whose \$12 million lawsuit against New England Telephone was the subject of an article in Vol. 10, No. 47, has asked us to clarify the following points:

Connaughton says he did not suffer from a "psychological breakdown," as described in the article, but rather from a "physiological breakdown caused by acute anxiety and stress."

Connaughton has not left the employment of New England Telephone; he is currently on disability leave.

Although the Annoyance Call Bureau of New England Telephone has said it is satisfied with the evidence establishing the source of the harassment calls, the telephone company's Security Division has said it requires further evidence. Connaughton feels this discrepancy may indicate a coverup on the part of the telephone company.



# Community Voices

## inner sanctum

Dear GCN,

As a person somewhat involved in David Scondras' race two years ago for City Council as well as this year's contest, I must correct a few inaccuracies in an otherwise fine piece by Larry Goldsmith "One of Us or One of Our Friends" (10/45).

Beneath Goldsmith's perceptive analysis of the double standard to which David has been subjected lies another perceptual block—one which Goldsmith carries through to the final conclusion that the choice is between an "imperfect gay man or an imperfect friend." The 'imperfection' referred to in David's case follows from the statement that "it is only in the two years since the 1981 council elections that Scondras has publicly come out as a gay man and participated in gay politics. Scondras must therefore... answer what amount to questions as to his authenticity as an openly gay candidate."

Many of us, and I include myself, who were politically weaned in the gay movement tend to lose our perspective in the very rarefied atmosphere of a movement lifestyle. Being gay, first and foremost, 24 hours a day, becomes a badge of honor. However natural this is, we continually tend to forget that our reality is vastly different from at least 99.9% of what we like to call the gay community.

One example of this myopic tendency is the hesitancy to accept David's credentials as a certified gay activist. Just one of many possible examples will illustrate: Three years before his first candidacy, David was shown on a TV special on Boston's lesbian/gay community. He was interviewed by TV 5's Jorge Quiroga as an openly gay man and the director of Urban Information Systems. Now, by this one fact, David was more certifiably 'out' than 99.9% of us—for really, how many of us have appeared on TV, not only as a gay person but in relation to our professional employment? If such people are not 'out' nor participating in gay politics, then I don't know the definition of the words.

No, the real problem is not that David Scondras has not fought the difficult battle. The problem is that he does not spring from the inner sanctums of the movement; he has not stuffed and folded for the prerequisite period—who in hell does he think he is after all we've done?

David Scondras is a caring and talented individual whose political weaning was in a neighborhood fight, against all odds, for its very survival. And this dangerous odyssey brought him through the gamut of urban ills—from arson, to health care, to the abuse of the elderly—involvement for which he came to receive national acclaim. And, if you look closely at his published record, throughout this period he struggled to confirm his gay identity in a straight environment by quiet, behind the scenes insistence that every group with which he came involved deal with the relevant gay issues.

No, the concept of David's gayness being 'imperfect' is an insult to the vast majority of lesbians and gay men who are quietly struggling alone, every day, in the real world out there, to successfully integrate their growing gay identities into their professional, social, political and spiritual lives. Our brothers and sisters out there, beyond the safety of the ghetto, who know not the luxury of only relating to other gays, are often afraid and unsure. They stumble. Indeed, to the great majority of gay people, David Scondras should be an inspiration and (do I dare say it?) a lot more relevant to them than most of us creatures of the movement.

A final statement in Goldsmith's article which needs clarification is that "in 1981, nothing in the straight press, including a candidate profile and an editorial endorsement in the Boston *Globe*, made any mention of the fact that Scondras is gay, probably because most of Scondras' own statements and literature failed to make the point." In fact, David's 30 page Issues Paper, mailed to all the press, included a paragraph beginning "As an openly gay man, I am especially sensitive to issues affecting the lesbian/gay community..." Certainly he did not center his campaign on his sexual preference. Let's face it, it would be the kiss of death in a city-wide race. But this, combined with David's prior gay activities, is hardly what can be called a closeted campaign. The *Globe* did not sensationalize the issue, and we would have been angry if it had. The *Globe* endorsed David upon his proven record of experience and accomplishment. What more could a gay candidate want?

But in any case, 1981 is not 1983; a race in District 8 is unlike a city-wide one; and David Scondras' gay identity has blossomed due to the challenges of the last campaign and his exploration of the more established lesbian/gay community during the last two years. Coming out is truly a continual process, as those out there on the front lines can attest to. And, in the end, it is these 99.9% of the community who are not overly movement identified who will pull the levers on election day.

Sincerely,

Ian Johnson

Boston, MA

## crossroads

Dear GCN,

The question of liberation politics vs. civil rights politics has been cropping up in my life lately. Recently, I read an article by Nancy Wechsler about how the lesbian/gay movement has been losing touch with our liberationist roots and is making a turn towards the mainstream system of politics. In her article, she relates examples of this. The mainstream lesbian/gay community is publicly shunning the fringe groups, i.e. s/m, intergenerational sex, drag queens. The lesbian/gay movement thinks that if we all behave like proper ladies and gentlemen, society will accept us.

Another thing of interest. In Andrea Dworkin's book *Right Wing Women*, she talks about the different groups of people who are supportive and and/or working with New Right christian groups. The part that struck me was Dworkin's discussion of how some Jewish groups are involved in these christian groups. The justification goes something like this: "If I really show support and work diligently on these issues (New Right's agenda) and show them (christians) that I'm really 'just like them', then they won't notice my differentness (Jewishness) and when the shit falls, I'll be safe."

I have heard variations of this type of justification in the lesbian/gay movement, in the women's movement, in the disabled movement, and in the left. Because I have been encountering this again and again lately, I've been doing a lot of thinking about it.

I feel that our liberation groups are at a crossroads with all the attractive arrows pointing towards ASSIMILATION INTO THE MAINSTREAM. Because of the general move towards the Right in this country, our liberation groups are being pulled along after it. Nancy Wechsler lists some new closeted names for gay groups — "Human Rights Campaign Fund" rather than asserting our right to be open! gay in the world and having groups with the word "Gay" or "Lesbian" in them and to carry these words with pride. I'm afraid we're losing the real meaning of "Lesbian/Gay pride" as something we have year round instead of just on that Saturday in June when we hit the streets.

Sex is becoming bad with the focus of anger on s/m, pornography (erotica??), gay male sexuality, etc.

I have recently encountered the co-option of a group of disabled women. This disabled group was sponsoring some conferences for disabled women and the funding was coming from an agency that is controlled by Phyllis Schlafly and her Eagle Forum. In order to get this funding, all mention of sexuality had to be totally omitted. I found this very frustrating and alarming. Frustrating because the issues around sex are so great among the disabled — both men and women. Women in particular. A stereotype of dis-

## transsexual prisoner

Dear Community Voices,

First of all I would like to thank the Prisoner Project for the inspiration and concern given me in my struggles here. I'm 24 years of age and before I was confined I was a converting transsexual. The prison system in Pennsylvania is totally unprepared to deal with me. I've been raped, abused, threatened, punished and otherwise badly treated by those in authority. Recently a guard hit me and broke my glasses and now I sit here in solitary confinement going blind from lack of treatment, and them to add insult to injury, two months after the incident the officials charged me with harassment and gave me 90 days in solitary without an attorney being present. Now by the administration completely disregarding my rights in this matter (and others: not allowing gays to have furloughs, parole, block changes, visits from their special friends) they have moved me to set up an organization called 'Imitation of Life Society' to give inspiration and support to individuals who are now being harassed, and to gain support from interested people on the outside who can help us force the administration to recognize that gays have rights too.

Please join me in establishing this organization by becoming an endorser of this fight for gay rights. Any ideas you have are welcome.

In solidarity,  
Linda Jo Edrington  
c/o Imitation of Life Society  
K 4689, Drawer K  
Dallas, PA 18612

**Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, Gay Community News, 167 Tremont St., 5th Floor, Boston MA 02111.**

abled people is that we are asexual or over-sexed. In either case sex and disabled people is viewed as sick or kinky. This issue is not being addressed by the mainstream disability movement. This whole thing is alarming because this disabled group decided to further oppress our own just to get the money. I've heard people say that we should do *anything* for funding — sell your soul to the devil! All for a few lousy bucks.

I feel that this compromise-anything attitude is DEADLY to us. Sure, it could give us an immediate gain (money for conference) but what about the future? To exclude sex issues now means that disabled girls and women will still be severely repressed. What good was that conference then?

I think it is time for all of us who want to live free of oppression to start seeing what is going on. As many of us know the government encourages us to do their dirty work for them. Keep the groups fighting among themselves and they won't notice what we're doing to them. Black vs. white, Jew vs. Gentile, Gay vs. Straight, Disabled vs. able-bodied. It is imperative that we see that the same shit is falling on all of us and that we have to stop blaming ourselves and point the finger at the real enemy. The real enemy of all of us who are oppressed is the straight, white, rich ruling elite who runs all over the U.S. and the world stealing the wealth of nations and individuals alike. No matter how much we pretend we are "just like them" they'll shit on us in the end anyway. Don't we see that we are not being "accepted." We are slowly being pushed back against the wall. And that wall is getting closer with every compromise we make. By compromise, I'm not talking about working co-operatively. By compromise I mean us giving up more and more — kind of like being a gay bar who pays "protection" money" to the cops to prevent raids. Well, this "protection money" didn't really stop raids. It was ROBBERY. When our movement gives up pieces of our identities to get "rights" or "acceptance" from the mainstream, we are paying our "protection money." And guess what! We'll still get raided, queerbashed, patronized. And guess who gets the last laugh! Not us, that's for sure. We have got to stop living our illusions of safety. It will become safe for us at this crossroads when we say "No thanks" to the MAINSTREAM sign and turn down the road to LIBERATION.

Linda Gwizdak  
Boston, MA

*(editor's note: The article Linda mentions by Nancy Wechsler is entitled "The Lesbian and Gay Movement Today: We Must Still Fight for Liberation." It appears in the April 1983 issue of Changes published jointly by Solidarity: A Socialist-Feminist Network, and International Socialists. It is available from Nancy at GCN for \$2.50.)*

## sure was good

Dear Prisoner Project,

Hello! My name is Jay Walter Pitzer and I'm a gay inmate at the West Virginia State Pen. I would like to get your newspaper.

Tom (Tommy) Blankenship and I are rather close if you know what I mean honey. Well anyway the pigs here at the prison mess with Tommy's mail, because he is rather open about being gay, so he asked me to write you for him. Oh I hope its OK if Tommy writes you using my name on the outside and his on the letter. Could you put me on your penpal list. I like guys, fishing, hunting, camping, and weaving, and I like to go and Dress Drag.

Would you believe they got me here on first degree sexual assault, but actually I was on the receiving end. What happened darling was I was in a bar drinking and well I got a little woozy. I was dressed in drag you see, and well I got rather drunk, I always do when I drink gin. Well, this young man started buying me drinks and well anyway we went to my van and I gave him head, then he wanted to fuck, so just as it was getting real good to me, someone peeked in the vans back window. It was the law, well let me tell you, that was embarrassing dear, come to find out the guy was only 14 years old. And well here I am, he looked 23 or 24, but let me tell you that sure was good. Tommy filed me a writ on my conviction, Tommy's rather good at the law. Well I will go for now. (write soon)

Love to all you sweet gays out there,  
Jay Walter Pitzer  
49372  
818 Jefferson Ave.  
Moundsville, WV 26041

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# Speaking Out

## The Process of Living

By H. Craig Chinn, President of the Black Men's Association

This speech was delivered at this year's Boston Lesbian and Gay Pride March.

I thank the Pride Committee for inviting me to speak. I hope that you will receive what I have to say in the spirit of love and reconciliation. I will begin with a poem by a very dear friend of mine, Nedra Williams. The poem is entitled, "On the perfection of the Chill (a lesson in snobbery)."

the appearance of the Chill  
is not a given  
it is taught and practiced . . . . . Earnestly  
it is not dredged up by internal necessity  
but instituted from without by a precise  
direction to be an affectation.

The Chill is the antonym to the glow  
of receiving life instantaneously.  
It forbids the acquisition of colloquial usage and style  
It is repugnant to knee slapping and slips of the tongue  
Most infactically, it will not be called COMMON.

Listen, the Chill is a shared phenomenon released by an allegiance  
A code of valued behavioral preferences that are registered  
with each perspective city regardless of birthright.

The Chill has been known to realign the extremities of the  
anatomy hands, fingers and feet must have an attentive glow . . . . .  
ALWAYS positioned in a labyrinth of configurations  
depending on the mode of the teacher

Behold this, the teacher is significant:  
the subtle quality of the delivered message must be actualized  
or the Chill cannot live.

### THE CHILL IS A POPULATION OF ACCEPTANCE

Full set eyes, empty of thought the Chill speaks eloquently  
about Art History, Nature and the Relevance of Life. Least we  
forget the advancement of the Race.

Lies are a crucial element in the existence of the Chill. Everyone  
receiving its knowledge must perfect this craft, must perfect  
the craft of the fiend's accomplice.

The Chill mostly is a game played on the multitude  
with rules that heighten only its effect.

BEWARE of the Chill, for it sticks deep and lives amongst humans.

The Chill spoken of in this poem is very much alive in the City of Boston, especially amongst the majority of the population. Boston, the so-called Hub of the Universe, the Athens of America, is one of the main producers of the Chill. A city that prides itself on its traditions, ethnic neighborhoods and its blending of old and new has more of what is old than what is new. The skyline has changed but the soul of this city is in need of an emergency operation.

I am a black man who happens to be gay. I represent a group of black men who have come together to support each other emotionally and spiritually. Men who want to make positive contributions to our community. Our authenticity speaks to the fact that we are black first before we are anything else. The issues affecting our community — lack of access, jobs, decent housing and education — are far more important to us than questions regarding our sexuality. You, the members of the majority population, are better able to fight the battle for sexual liberation. You are the sons, daughters and grandchildren of the people who institutionalized a system that has oppressed not only my people but you also. You are in the position to be their conscience. The issues of racism, mental and economic elitism, nuclear war and basic human rights are other issues you should be contributing your energies to as well as the battle for sexual liberation. The majority population is as much caught in a trap as we are, however most of you don't seem to realize it. When you are in the majority you probably never think of how it feels not to be. Hopefully, being in the minority because of your sexuality has sensitized you to the brutality of this system we live under.

Boston could be a wonderful place. However, the people of this city lack any real leadership that demands the best of them. The powers that be apparently like things the way they are. They only change when forced to.

I for one don't like the way things are. For too long gays of color, brown, black and yellow, have had to experience humiliation and outright disrespect from members of the majority community. Because you are in the majority you probably never think about what it feels like to constantly be insulted by the ignorance of those who claim to be intelligent, sensitive and caring. There are always some people who sincerely are, however the majority of the people in this city seem not to be.

I ask you to begin the process of making others accountable for their lack of sensitivity. I ask that you begin to come out in a very real way. Become a full person. Extend yourself beyond yourself, involve yourself in the pressing issues of the day. We have to become involved in the whole process of living. What good will it be for us to be sexually liberated if our air is polluted, our food is poisoned and if we are psychologically and emotionally lost. The prejudices and intolerance that exist in this world will not go away unless we do something to change it. We must be about the present and the future. It is alliance building time. The differences of economics, race and sexuality must not divide us. We must join forces if we intend to survive the coming onslaught. We must accept the challenge, if we don't we will lose everything that we have gained and fought for. The spirit for change is in the air. Let's begin together to make this city a better place for everyone.

## Gay Liberation: the Spirit of Stonewall

By Amy Hoffman

This speech was delivered at this year's Boston Lesbian and Gay Pride March.

I should be embarrassed to admit this, but when I was called and asked if I would speak at the Lesbian and Gay Pride rally this year, my first reaction was not "What a great honor. I hope I will give a speech worthy of our community." but, "Oh, no, What will I wear?" We didn't used to have to worry about these kinds of things. I went to my first march with some friends who were two teachers and a lesbian mother, and I was the only one in our little contingent who didn't have a shopping bag on her head. Our decisions about lesbian and gay pride attire were confined to Stop and Shop or Star Market? Things have changed for me, and this morning I spent two hours figuring out what slogan I should wear on my tee shirt and which pocket to put my hankie in.

I can get very sentimental at these marches, about seeing us all out here in the open, in all our diversity, with all our quirks and endearing idiosyncracies. I love queers. I'm an optimistic person and I believe that people and societies change — because I've seen some changes happen. My friends who came to that first march with me are here now in the crowd, Bag-less. One of them who is a teacher recently came out to her co-workers, principal, and the parents of her students.

I want to belong to a lesbian and gay liberation movement that grows up like me and my friends, and gets bolder and prouder each year, even when the years are as dismal and frightening as these last few have been. It's true, these are gray times, when the world feels like it's closing in and closing up and closing down on us. I'm surprised when the days pass without giant radioactive machines falling out of the sky onto our heads. We discover we're living on a poisoned world filled with wastes of careless and stupid corporations. The people in power in this country keep gay people, poor people, people of color, women, old people, disabled people, children, scrambling around and fighting over that occasional droplet that trickles down to us out of the Gross National Product. The New Right discovers that the best way to get people to send in the green stuff to its bigoted organizations is to blame HO-MO-SEXUALS for the misery of the recipients of its junk mail.

A few days ago I was sitting around eating breakfast and I opened up the New York 2Times and believe it or not, there's an article on the front page about "gay lifestyles." But I read it and it told me that fags are immoral hedonists (and now they're paying for it) and there aren't too many dykes around, but the ones they found were "building nests" with their lovers (like our seagull sisters maybe?) They could have programmed a computer in 1970 to write these articles. (Who needs this over coffee?) Days like this, it's tempting to stick your head out and yell, "Lemme alone. It's my life, I have a *Right* to my *Privacy*. Go fuck up the world without me!" and slam the closet door on all of them.

Nevertheless, even on days like these, I don't think we can abandon struggling towards liberation in favor of requesting our rights. We can draw strength from our movement's roots like the faggots who carried a sign in a disarmament march a few years ago that read, "No Nuclear Bombs, Nuclear Plants, or Nuclear Families!" After all, we hold our lesbian and gay pride marches now, in June, to commemorate the 1969 Stonewall Riots, when a

motley bunch of transvestites, bar queens and street dykes fought cops for three days on Christopher Street in Greenwich Village. Let's take into ourselves some of the courage of Stonewall, and dare to fight back: Kick Ass! You may remember a slogan that said, "Do you think homosexuals are revolting? You bet we are!" Let's make our movement a serious one of outrageous behavior, obnoxious demands, perverse appearances, sleazy sex, and gender confusion.

It's true, I believe, we're facing crises now that threaten everything we've learned so painfully over the last 14 years. Thursday night I went to the program and march about AIDS that was sponsored by the Boston Lesbian and Gay Political Alliance. In addition to the grief and fear and horror I feel about the physical danger my gay brothers face, I'm worried about our whole community and our movement. One of gay mens' achievements over the past decade — which I as a lesbian and the entire lesbian movement have been challenged by and learned much from — has been the exploration of the experience and meaning of gay sex and pleasure and love. We must resist the feeling that AIDS means that this exploration, this path to liberation, was *wrong*, and we now have to abandon it. This feeling comes from homophobia: haven't they always told us we are sick, sinful and disposable people. Instead, it is more important than ever that we *continue* to explore our particular sexualities — our bodies, our lives.

In a statement read at the march, a gay man with AIDS explained how he's realized he knows more about his body and his sickness than his doctors do. This is certainly an area where we lesbians can care for and support gay men, since this is a lesson we as women have learned well in this society where doctors can mutilate us, drug us, sicken us. AIDS challenges us to create a community which cares for us (clearly no one else is going to do it), and in which there is a continuing dialogue about sex, gender, family, friendship, power, health, strength, and pride, and a continuing experience of love.

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111**

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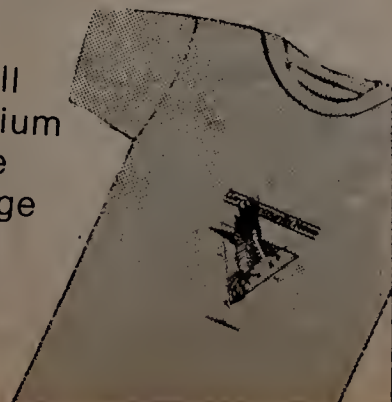
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The Theater Project: A  
Photographic Document

By Christian Walker

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By Cindy Patton

"I had to spend a great deal of time reassuring people. I don't think anyone believed I was an artist. That's such a classic line, 'Can I take your picture, I'm an artist.' I also encountered a range of stereotyping. Some people thought I'd stolen the camera, because I'm black. Others thought I was a voyeur and that there was no film in the camera. After a while, I think they'd just say, 'Oh, it's that weird black dude with the camera.'" — Chris Walker

I doubt that the C.A.G.E.

Gallery knew what they were getting when they signed up Christian Walker, a documentary photographer from the Museum of Fine Arts' Museum School. The press release talks about "the subterranean world of movie theaters" that "are a stage for anonymous, ritualized encounters of the male clientele." Well, at least they realized that it was *homosexual*. What they didn't realize, I think, was the importance and meaning of work like this in the gay community's quest to find and document all aspects of

our history before even the traces are destroyed.

I came up with various ways to approach this exhibit. I could write a good-gay article and discuss the tragedy of anonymous encounters. I could take the *Straight to Hell* route and extoll the virtues of porno palace sex. I could have visited a theater and written a first person article while I was there. Instead, I had this desire to write about sex and architecture, hoping to add a philosophical dimension to Walker's photographic discussion. Now my friends (and sometimes consultants on articles such as this) on the *FagRag* collective may call me up and accuse me of intellectualizing sex. But as straight society and some good-gays promote the destruction of

(Continued on page 10)



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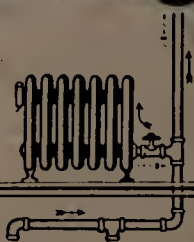
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# Theater

## La Cage aux Folles

### It's Not a Drag

*La Cage aux Folles. Book by Harvey Fierstein. Music and Lyrics by Jerry Herman. Directed by Arthur Laurents. Based on the play by Jean Poiret. With George Hearn, Gene Barry, Jay Gerner, John Weiner and Elizabeth Parrish. At the Colonial.*

By Michael Bronski

The 1979 film version of *La Cage aux Folles* broke all box office records and became the top grossing foreign film of all time. The time was ripe and this sentimental farce of an older gay couple (one transvestite and one "plain," this musical tells us) and complications concerning the marriage of their son appealed not only to gay people but to most of middle America. It was not long before it was destined to become a musical. (Becoming a Broadway musical seems to be the end of the line for most popular books, plays and films: who ever would have thought that such diverse notions as Fellini's *8½*, Jane Austen's *Pride and Prejudice* and Isherwood's *Berlin Stories* would end up sung and hoofed in New York. Well, now *La Cage aux Folles* has attained this status—via the original French play, not the film—and the overall results are quite pleasant and entertaining. But beyond this, the show raises some interesting cultural issues and questions.

First the play. The plot of *La Cage aux Folles* is probably familiar to most. A sort of gay *You Can't Take it With You*, the play relies on the old theatrical ploy of having the crazy, wacky



Hearn and Barry as Albin and Georges.

but likable family (with whom the audience can identify) pitted against the boring, stupid and tiresome "normal" family—whom the audience will find priggish and annoying. In this case the fun family is a gay male couple of twenty-years' standing whose son—he was an evening's indiscretion 24 years ago—is going to marry the daughter of the Deputy of the Morality, Family and Tradition Party. Since one of the gay parents is a renowned transvestite performer in St. Tropez the son wants his parents to clean up their act: turn the frou frou decor to something severe, act straight and banish—for a day—the queen who raised him and substitute his

biological mother. The obvious happens: real mother cancels and queen mother—in full drag—attempts to bring off the evening.

*La Cage aux Folles*—the musical is written by double Tony Award winner Harvey Fierstein (*Torch Song Trilogy*). Although his play is based on the original French (never before performed in the U.S.), it differs significantly from the film. Much of the movie's charm was based on the comic confusions and the mismatched conjugal families. Fierstein has played down this angle and focused more on the relationship between the two older men. Instead of a flimsy farce it has become the story of a twenty-year

relationship placed in danger by the callous thoughtlessness of an insipid 24 year old. I think that one of the reasons the film version of *La Cage* became so popular was because there was little connotation of any sexual relationship between the men. It was safe; these were homosexuals without the sex. Fierstein presents a much more romantic, and vital, relationship. We are told that the men share the same bed. In act one George (the plain homo) sings a lovely ballad about when he first met his love Albin (the drag one): "Song on the Sand." It is a lovely and touching moment giving a validity to both the characters and to the presentation of gay people that is not found in the film. While the film played the drag as a *Charley's Aunt* routine, Fierstein's book and Jerry Herman's lyrics try to convey some of the joy and politics of gender disorientation. The *La Cage aux Folles* performers—that is the name of the nightclub—tell us "We Are What We Are," a number that celebrates both the "muscles and tits" beneath their outrageous costumes. The song is refrained at the end of act one by an embittered and betrayed Albin, who announces—in mid performance—"I Am What I Am"—a startling bravura number (reminiscent of "Rose's Turn" from *Gypsy*) which proclaims his human dignity and self-worth.

Part of why "I Am What I Am" is such a standout is because it is rather unlike the rest of Jerry Herman's songs. Herman wrote *Mame* and *Hello, Dolly!* and most of his

scores have the sound of high quality Broadway musicals, though this is not to say that they are all that good. There is usually a great "come out whistling song" and a nice ballad, while the rest sounds like high class filler. *La Cage aux Folles* is no different. "I Am What I Am" is startling because it's more Stephen Sondheim—at least in sound, it's tone could be more cynical—than the other music. "Song On The Sand" is a lovely ballad and the big rousing number—"The Best of Times" is so rousing that even the scenery moves along with the singers.

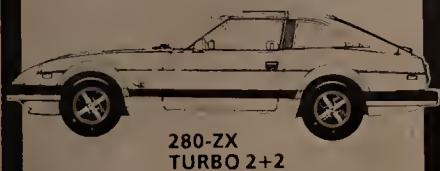
With few exceptions—*Sweeney Todd*, some of the Weill musicals from the 1940's and perhaps one or two others—Broadway musicals are a pretty tame lot. No matter how enjoyable *Mame* or *Woman of the Year* is, there just isn't very much going on inside of them: that is, more or less, the nature of the genre. The odd thing about *La Cage aux Folles* is that it looks and sounds just like a Jerry Herman/Broadway/mainstream musical. But there is a sneaky undercurrent of radicalism going on here. What other musical has two mature homosexuals singing love songs to one another; gay men—and drags at that—declaring their integrity and selfhood; how many times does an almost completely straight audience side with the queers? During the finale Albin and George reprise their "Song on the Sand" number and a scrim lifts to show them in front of a huge backdrop of blue sky and clouds.

Continued on page 12

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(Reprinted from Real Paper, "Best of Boston," Fall, 1980)

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## Design

Continued from page 6

important nexuses of gay culture, it becomes extremely important to fully incorporate their meaning into our written history. How we remember and understand our culture has an enormous impact on our politics as we move toward gay liberation.

Chris Walker's interest in documenting the sexual culture of Boston's Combat Zone grew out of a fascination with porno palace sex, and a revulsion at the classic gay porn photography. "Not enough people are doing gay art that isn't classically pretty bodies.

about the theater, but their attitude, their choice of space, transforms the public, "anonymous" building into a series of inter-related private, human spaces.

Walker makes much of the actual geometric designs in the theater: several photographs illustrate the grand, architectonic atmosphere of the theater interior. We see tiny seats dotted with the men who sit and wait for a sexual encounter, or jerk off by themselves. The halls and stairways provide another comment on

Combat Zone, or if it will relocate) Walker's work impresses on us the importance of documentary photography for minorities. Unlike the patronizing, imperialistic photography of many "anthropological" or documentary photographers, Walker's work is about his own experience, not his attempt to understand and explain someone else's experience. He shoots 35mm recording film with very long exposures in natural light: the images are grainy, and hint at motion — real life — rather than at a surprise encounter.



I am repulsed by the beautiful, young, white image of eroticism in skin magazines. If that is erotic, my work is *anti-erotic*. I'm not sure if I have a definition of what is erotic for me, but I know that 'The Theater Project' is part of my own experience."

Indeed, the posed images in much gay male literature idealize the male body, not just by selecting for some notion of beauty, but by arranging the male body as a graphic element in dialog with other or non-figural elements. Walker places gay sex in a context. The theater and the bathrooms contain graphic elements, but the men are photographed as they exist in a space that is natural, is their

designed spaces: here lingering men contravene the wishes of some architect who carefully chose tiles and the curvature of a banister to encourage theater goers to circulate in an order related to the beginning and ending of a show. Finally, we see the stark beauty of the pipes and bathroom stalls in the most functional of spaces, the toilets. Here, Walker intimates, is the greatest interaction between the movie goers: men in the last moments of cruising, men jerking off, men kissing and sucking. This dialog on the meaning of spaces designed for beauty or order versus spaces designed for function is parallel to Walker's intention to break away from a static

Walker is not a voyeur, or even a "participant-observer," but another movie goer, whose subjective understanding mediates the photography. He minimizes his role as photographer: he has consciously not positioned the men to make a statement for him, but takes his cues from the shape of the building, from the same structural elements that the other movie goers conform to (as in the theater sitters), circumvent (as in the hall cruisers), or capitalize on (as in the toilet stall sitters).

It is extremely important for gay people to create visual and written documents about the meaning and context of our lives. Straight society may never see us apart from



own.

The camera, another non-human element, is aligned to the geometry of a pipe, a stairwell, a row of seats. But never does Walker arrange the planes of his photograph to match a line in the human body (as in classic gay male photography, where a pipe or chair leg will pick up the line of an erect penis, or a taut thigh). Each photograph relates a particular space to the man who has made it his own. The men move in and

notion of gay male eroticism, and to move toward a notion of the erotic that relates to personal desire, to our gay spaces, and to the particular role of sex in our own life.

In addition to being beautiful, evocative documents about a people and place that will soon be extinct (the Washington Theater has been bought and will be transformed into part of the new Asian cultural complex: no one knows how much longer there will be a

their stereotypes, but we must understand ourselves on our own terms. The writings of gay liberation are only part of our movement's history: recording impressions of the daily elaborations of our culture that are invisible to the mainstream (straight and gay) is an equally important political task.



# Odyssey of a Unicorn

By Nancy Walker

The following material was read at the GCN Tenth Birthday celebration on Friday, June 17, 1983. If ever I missed David Brill (and I have missed him continuously since the day he died, sometimes more and sometimes less, but I don't think more than one or two days in a row go by without my thinking of him or speaking to him in my head), it was on that occasion and the period of time immediately preceding it.

David would certainly have had a great deal to say at that historic moment. If he had lived, this newspaper would have been very different. But David is no longer with us. He died at the outrageous early age of 23.

David Brill was a gay investigative reporter at a time when he was the only one of that particular breed. He had such boundless energy that he was able to write almost all the news in the beginning of his tenure at GCN (before I arrived on the scene), a time when if he did five assignments, he had two bylines and signed the remainder "GCN Staff." For a long time, according to Ellen B. Davis, News Editor in those days, when you saw "GCN Staff," it was really always David Brill.

If that had been all David did, it would have been enough (dayenu, to the Jews who are reading this) but he did much more, much, much more. He was very active in the affairs of the synagogue to which he belonged and he was a fine pianist. Most of us knew nothing of his other "lives" until

the funeral where the gay and the non-gay significant people in David's life met for the first time.

It was astonishing to all of us and an enormous learning experience. I subsequently met some members of David's immediate family and thought how great was their loss and how difficult it must have been for them to absorb the shock of the reactions by other relatives and friends to so much totally unexpected information about David's activities. After all, he was doing so much that they did know about, it was really extraordinary for him to have been able to make the time for his movement work. He was a student at U/Mass and he also drove a taxi to earn money.

Aside from investigating and writing about the murders of gay men, David was a virtual one-man political alliance. He grilled candidates for public office and forced them to deal with gay issues at a time when that must have made many, many politicians squirm. He then dutifully reported to all of us what these politicians had to say about our concerns. I keep wishing that David were here for me to consult about the current crop of political hopefuls. Vain wish....

It was difficult for me to condense into so short a period of time as I was allowed to speak, even the barest essentials about David. I wrote and re-wrote what I wanted to say and still, there is no end to what I would add—however, space is also limited. Our pages are not as endless as our devotion or our

memories, so here goes.

Tonight we are celebrating and remembering. Both acts are required to keep us human. We need a history. We need to celebrate and to remember, otherwise, in time to come, we will not know who we are. If we do not know who we were, we cannot really know who we are.

Tonight represents a triumph of extraordinary courage and tenacity over near-impossible odds. David Brill is part of that triumph, a very significant part of it. He made the police and politicians in this city aware of our legitimate concerns. He won their confidence and their respect. David kept our community informed about the world of electoral politics, and he did it singlehandedly at a time when we had no access and would have remained ignorant had it not been for him.

Among those who knew David, there is little agreement. Attitudes towards him were strong and very opposed to one another. David was a man whose work and personality created controversy at the paper.

David was not universally beloved by the GCN staff. He was the terror of Thursday night proofreaders, and every news editor with whom he worked got a near ulcer from interacting with David. But the quality of his news writing was unmatched. I was copy editor for a time when David was with us, and I was absolutely delighted with his extraordinary

Continued on page 12

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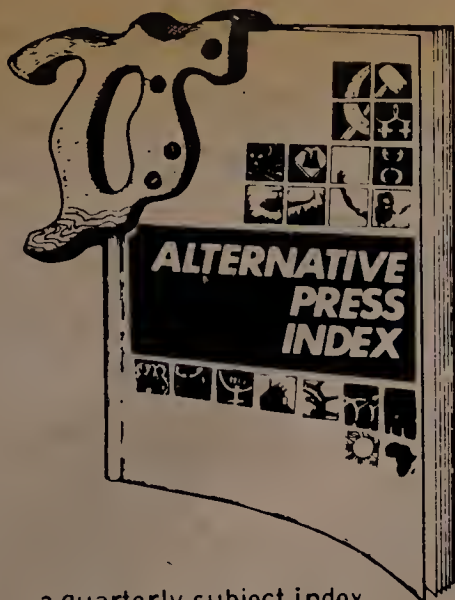
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# La Cage

Continued from page 7

It is a shocking, disarming moment. A paeon to gay love, without smirking, reservations, or any comic relief. Although *La Cage aux Folles* may look and act like a regular old Broadway show there is something more radical trying to get out into the open.

Popular culture has been much more receptive to themes concerning homosexuality, gender dislocation and sexuality of more unusual

types in the past few years. *Tootsie*, *Victor/Victoria* and the film of *La Cage aux Folles* all attest to that. None of those films—in either plot or theme—really dealt with overt, honest gay relationships. The musical *La Cage aux Folles* does make some strides in this direction. Because it is placed in the most usual musical comedy context it seems at once more surprising and more normal than

ever before. It's difficult to judge the changes in culture while they are happening, but even if *La Cage* is only a small step in popularizing acceptance of sexual variation, it is at least an honest one.

*La Cage aux Folles* is reported to have cost close to five million dollars to produce. For a change, the money is evident on stage. On the purely visual level the show is gorgeous. The multi-leveled, multi-faceted set—which works on a complex combination of treads, pulleys, and platforms—is both elaborate and suitably extravagant. The costumes by Thconi V. Aldredge capture the tackiness of drag shows—no matter how beautifully mounted—with wit and charm. George Hearn as Albin is generally on target, although at times I think he may have downplayed a certain swishiness rather than lose the audience's sympathy. Gene Barry (from the old *But Masterson* show) plays George. He acts and sings in a muted style that both suits his role and compliments his relationship with the more flamboyant Albin. Given the mess that this could have become, *La Cage Aux Folles* is a pleasant surprise. And judging from the audience reaction on opening night, Harvey Fierstein may very well win this third Tony next year after the show has gone to Broadway.

# Odyssey

Continued from page 11

command of the English language.

David was altogether an exceptional individual. He seemed always to be running at top speed, furiously driven, a man of destiny, a man of purpose, of intense feeling, a man of almost fanatical commitment. David was not, in *GCN's* terms, "politically correct." He was a hardnosed anti-leftist, a very rare bird at *GCN*, then as now.

David was quick to anger and he had a terrible temper. He must have quarreled at least once with almost everyone who worked at the *GCN* office, and he engaged in on-going combat with several individuals but he was fiercely loyal and he performed many private acts of generosity and kindness. For instance, David went to the police with men who were arrested, to help them through the legal difficulties. He was always trying to demystify legal procedures, constantly giving of himself for the benefit of others.

Then suddenly, one Thursday night in November of 1979 while the paper was being laid out, Amy Hoffman received a phone call informing her that this whirlwind of activity, this brilliant, very special, very young man, David Brill, was dead. David had worked for *GCN*

for over six years and died just before his 24th birthday.

To this day no one really knows the truth about his death. Officially he is said to have committed suicide but many of us believe that he was murdered because his investigative reporting had led him too deeply into the business of the underworld. But whatever the true circumstances of his death, Brill is gone.

I would like to stress the fact that, despite all his brave efforts on behalf of the gay community, he remained, till his death, in the closet, as far as many of his relatives and his religious affiliations were concerned. Though David pursued the truth all the way in the course of his investigative reporting, he hid a very essential truth about himself from some of the most important people in his life. What a great and poignant irony that is, and what a tremendous inspiration for our continued work to free all lesbians and gay men from the internal or external need for such painful duplicity.

Why is it important to speak of David Brill tonight? Because memory kills death. We conquer death through creating history. The collective memory of any peo-

Continued on page 13



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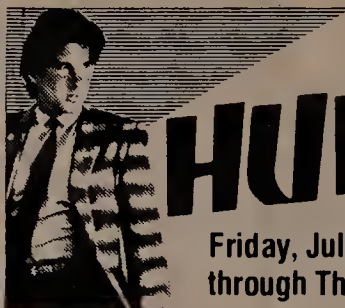
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## HUNKS'

Friday, July 1  
through Thursday, July 21

Friday through Monday, July 1-4  
**Jean Paul Belmondo** in  
**BREATHLESS**  
(1959) dir. Jean-Luc Godard. With Jean Seberg  
6:00, 9:55, Sat. Sun. Mon. Mats. 2:00 and  
**Richard Gere** in  
**AMERICAN GIGOLO**  
(1980) dir. Paul Schrader. With Lauren Hutton.  
3:45, 7:45

Tuesday, July 5  
**James Dean** in  
**REBEL WITHOUT A CAUSE**  
(1955) dir. Nicholas Ray. With Natalie Wood, Sal Mineo.  
3:45, 8:00 and  
**Montgomery Clift** in  
**A PLACE IN THE SUN**  
(1951) dir. George Stevens. With Elizabeth Taylor.  
5:45, 10:05

Wednesday, July 6  
**Mel Gibson** in  
**THE YEAR OF LIVING DANGEROUSLY**  
(1983) dir. Peter Weir. With Sigourney Weaver.  
3:45, 7:45 and  
**Robert Mitchum and Kirk Douglas** in  
**OUT OF THE PAST**  
(1947) dir. Jacques Tourneur. With Jane Greer.  
5:50, 9:50



Thursday, July 7  
**Clark Gable** in  
**RED DUST**  
(1932) dir. Victor Fleming. With Jean Harlow, Mary Astor.  
4:30, 8:05 and  
**Burt Lancaster** in  
**THE CRIMSON PIRATE**  
(1946) dir. Robert Siodmak.  
6:05, 9:40  
Friday and Saturday, July 8 and 9  
**Paul Newman** in  
**HUD**  
(1963) dir. Martin Ritt. With Patricia Neal, Melvyn Douglas.  
3:45, 8:05 and  
**Richard Gere** in  
**OFFICER AND A GENTLEMAN**  
(1982) dir. Taylor Hackford. With Debra Winger, Lou Gossett.  
5:45, 10:05, sat. mat. 1:30

Sunday and Monday, July 10 and 11  
**Marlon Brando** in  
**ON THE WATERFRONT**  
(1954) dir. Elia Kazan. With Eva Marie Saint, Karl Malden.  
3:45, 8:00 and  
**Burt Lancaster and Montgomery Clift** in  
**FROM HERE TO ETERNITY**  
(1953) dir. Fred Zinnemann. With Deborah Kerr, Frank Sinatra.  
5:45, 10:00, sun. mat. 1:30

Tuesday, July 12  
**Burt Reynolds** in  
**DELIVERANCE**  
(1972) dir. John Boorman. With John Voight, Ned Beatty.  
3:45, 8:00 and  
**Jan Michael Vincent, Gary Busey, William Katt** in  
**BIG WEDNESDAY**  
(1978) dir. John Milius.  
5:45, 10:00



Wednesday, July 13  
**Gerard Depardieu** in  
**GOING PLACES**  
(1974) dir. Bertrand Blier. With Patrick Dewaere, Isabelle Huppert, Jeanne Moreau, Miqui-Mou.  
3:30, 8:00 and  
**Alain Delon and Jean Paul Belmondo** in  
**BORSALINO**  
(1970) dir. Jacques Deray.  
5:40, 10:05

Thursday, July 14  
**Jeremy Irons** in  
**THE FRENCH LIEUTENANT'S WOMAN**  
(1981) dir. Karel Reisz. With Meryl Streep.  
3:30, 8:00 and  
**Alan Bates and Oliver Reed** in  
**WOMEN IN LOVE**  
(1970) dir. Ken Russell. With Glenda Jackson.  
5:40, 10:10

Friday and Saturday, July 15 and 16  
**Laurence Olivier** in  
**REBECCA**  
(1940) dir. Alfred Hitchcock. With Joan Fontaine.  
3:30, 7:45 and  
**Cary Grant** in  
**NOTORIOUS**  
(1946) dir. Alfred Hitchcock. With Ingrid Bergman.  
5:50, 10:05, sat. mat. 1:30

Sunday and Monday, July 17 and 18  
**Errol Flynn** in  
**THE ADVENTURES OF ROBIN HOOD**  
(1938) dir. Michael Curtiz. With Olivia de Havilland.  
6:00, 10:00, sun. mat. 1:55 and  
**Harrison Ford** in  
**THE RAIDERS OF THE LOST ARK**  
(1981) dir. Steven Spielberg. With Karen Allen.  
3:50, 7:55

Tuesday, July 19  
**Marcello Mastroianni** in  
**8½**  
(1963) dir. Federico Fellini. With Claudia Cardinale.  
5:30, 9:45 and  
**Gerard Philipe and Serge Reggiani** in  
**LA RONDE**  
(1950) dir. Max Ophüls. With Simone Signoret, Simone Simon.  
3:45, 8:00



Wednesday, July 20  
**Warren Beatty** in  
**REDS**  
(1981) dir. Warren Beatty. With Diane Keaton.  
4:00, 8:00  
Thursday, July 21  
**Marlon Brando** in  
**A STREETCAR NAMED DESIRE**  
(1951) dir. Elia Kazan. With Vivien Leigh, Kim Hunter.  
3:45, 8:10 and  
**William Hurt** in  
**BODY HEAT**  
(1981) dir. Lawrence Kasdan. With Kathleen Turner.  
6:30, 10:15



## New York

Continued from page 1

parade every year since it's been conceived. I even returned here when I was out of town for it. This may be my last year to march. Please let our voices be heard."

CSLDC membership voted down the request, some later saying they felt "guilt-tripped" and annoyed by the last-minute nature of the request. Late-night machinations by CSLDC directors, however, overturned that decision, according to phone calls to GCN from the National Gay Task Force office and Gambino the next morning. Gambino said the 13-member board, via late-night phone calls, unanimously decided to include in the program a speaker who has AIDS. He emphasized that the march itself had been dedicated to "AIDS victims everywhere."

## Abortion

Continued from page 3

or public funding of abortion or the provision of services or facilities therefor." (See GCN, Vol. 10 No. 26.)

For the amendment to become law it must be passed by the present legislature sitting in constitutional convention, and then approved by the voters. A state-wide referendum on the amendment could come as soon as fall, 1984.

Organizations from around the state have been meeting since January to develop a strategy for defeating the proposed constitutional amendment. The next state-wide meeting will be held at noon on Monday, June 27 at 72 Franklin Street (Rose Board Room, 4th floor) in Boston. Participants will discuss plans for grassroots organizing, a reproductive rights conference to be held in November, developing a newsletter, and broadening the participation of people of color.

## Odyssey

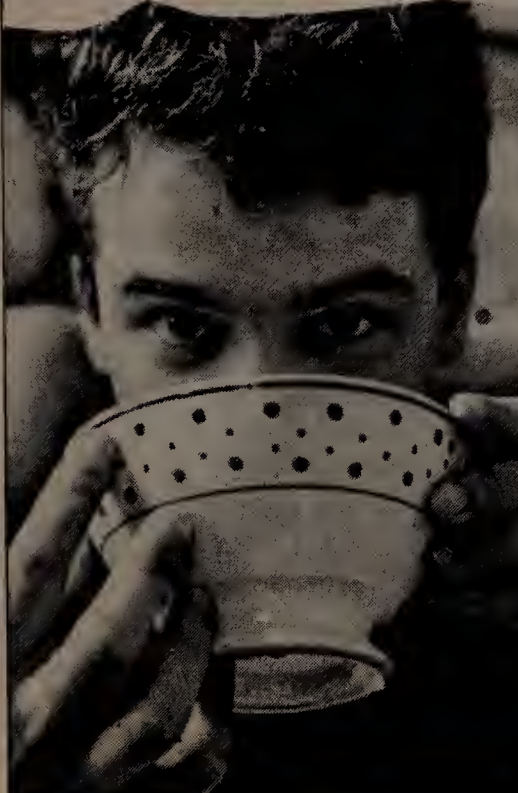
Continued from page 12

ple is what can make that people immortal. Death can triumph, ultimately, only if we forget. So we must remember, and we must commemorate, and we must celebrate.

David was our comrade. He helped to shape the history of GCN. He died fighting the great battle we have all been fighting for freedom, for equality, for a positive self-image, and everything that these concepts imply.

We must remember our dead and honor them. We must, in their name, as well as for ourselves, continue to fight. We must forge out of our own lives a history, a sense of dignity, integrity and strength that we may hand on, as David has done, to generations that come after us. In so doing we give substance and meaning to our own humanity, and justify the awesome sacrifices made by others for the sake of love and liberation.

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Coming out for Lesbian and Gay Pride feels good! We hope to see you there. Stop by our GCN table to buy a t-shirt, poster, or soda (no, we haven't come out with a GCN cola...yet). If you aren't a Sustainer yet, this is the perfect time to become one!

### The 1983 Gay Community News Sustainer Program Your pledge (minimum \$120 per year) brings you:

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- the quarterly sustainer newsletter
- two introductory gift subs to give to your boss, relatives, ex-lovers, or friends
- a special invitation to the Second Annual Sustainer Party
- and the good feeling that comes with building a better paper and a stronger community.

☐ I want to feel good! Sign me on as a GCN Sustainer for the next 12 months.

☐ We/I pledge to make quarterly payments of:

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\_\_\_\_\_ \$50 (\$200 annually) \_\_\_\_\_ \$ \_\_\_\_\_

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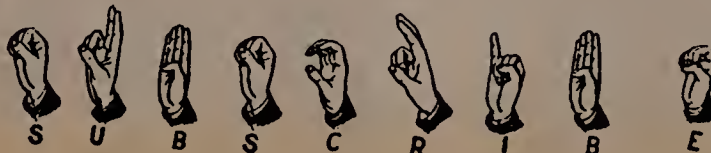
☐ Enclosed is my first installment of \$ \_\_\_\_\_ (The minimum pledge is \$120 a year)

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\*As with all GCN correspondence, your name will be kept strictly confidential unless you agree otherwise. May we publish your name in our quarterly newsletter? Yes \_\_\_\_\_ No \_\_\_\_\_  
Please mail coupon and payment to: GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.



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GCN staffer is lknng for 3 bdrm apt nr Hvd Sq. Must be rent control or super cheap. I gotta leave home. 426-4469, Hershey. (c)

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WebWork, contact & friendship network for lesbians & bisexual women in New England. Send SASE to Box 131-G, Calais, ME 04619. (50)

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**BOSTON LESBIAN/GAY CATHOLICS**  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

### DYKE DIVERS

Lesbian Scuba Diving group being formed. A great way to find Dive Partners & a group to go with on local (NE) dive trips this summer. Susan 646-1992 eves. (2)

### N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For information send \$1 to: NAMBLA — GCNAD, PO Box 174, New York, NY 10018. (48)

### GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

### PAST LIVES REGRESSIONS/

Psychic development group Thursdays 8:30-11 PM in Brighton. Find out what it was like to be gay/lesbian in other centuries & other cultures. (617) 739-1636 for details. (50)

### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Av, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri, 8 pm & 3rd Sat. 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtnng. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

## GCN SPECIALS

### FIRE! FIRE!

It feels like we're on fire in here in the summer. We would very much appreciate any small fans (no bigger than 20 inch babies) you could give us. Bob Andrews gave one to Nancy Walker last year, but it has been taken by those who think they need it more. So Walker is still stifling (which many would like to be literally true). If you can help out in this hot flash, please call Michael at 426-4469. Thank you, thank you, thank you.

While still on the topic of heat I said, "Ice cubes just cannot be beat." My colleagues agreed that we have the need.

Some ice cube trays would be a treat. If any of you dear readers would like to bestow an ice cube tray or two upon us, we would be most grateful recipients thereof. Just come by or call Michael or send a postcard, a love letter, a telegram, or anything but smoke signals — they make us nervous. Thanks. You know the number by now, don't you??? OK, OK 426-4469.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Assertive female desires fresh and intelligent correspondence. Fems preferred. Thanx for being there. D. Dayton, CIW W15805, Miller A 32U, Frontera CA 91720.

I'm 25, Native American and a dyke. I'm looking for friends who are interested in helping to change the prison system from warehouses to places of learning and growing. I am also an artist and play the guitar. Catherine CASTANEDA, 43375, ACTC-P-Santa Maria, Box 3400, Goodyear AZ 85338.

Being black, female, gay, and a convict is a bit much for prejudiced minds to handle, but it should not be a handicap for those sharing some of those qualities. I'm looking for sensitive, intelligent, strong-minded women to correspond with. I am a six foot Leo woman into writing and spiritual exploration. Send some sweet stories and intellectual conversation and you'll receive the same. Renee HOLMES, 13415, 1479 Collins Ave., Marysville, OH 43040.

### GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

**NOTE TO PRISONERS:** If someone on the outside doesn't write you again after seeming to become your penpal, it may not be because they're thoughtless or rude. They may have fallen in love (temporary insanity) or lost your address (give them one more chance, if you've got the spare postage ...). Patience (with these people on the outside who often think the only kind of "ripoffs" involve money, who never see their stoppling writing as a sort of ripoff).

Lonely inmate would like to correspond with anyone, especially someone who likes to read GCN. It would be a pleasure for both of us I think. Bwana NDUMA, 93283 MCC, PO Box 500, Boydton VA 23917.



Hi, I'm a lonely gay guy doing some time (short) and I'd like to meet some guys through correspondence. I am a fun type of person who likes to go to the discos and dance the night away and I'm a nut in the kitchen. Peter CROOKER, 81A877, Box B, H5/22, Danemora NY 12929.

I really enjoyed the books you sent and would like a couple more if you can arrange it. I really would like some gay reading. Also I'd like to try again to get a penpal or two, male or female, age or color doesn't matter as long as they are sincere about writing. Ricky MILBURN, EF-151355, 4600 Fulton Mill Rd., Macon GA 31213.

Lonely male destined for the gas chamber, 24, ex-porno star from San Francisco, looking for someone to write me for awhile. Anthony ALBERTINI, 16923, SDCC, PO Box 208, Indian Springs NV 89070.



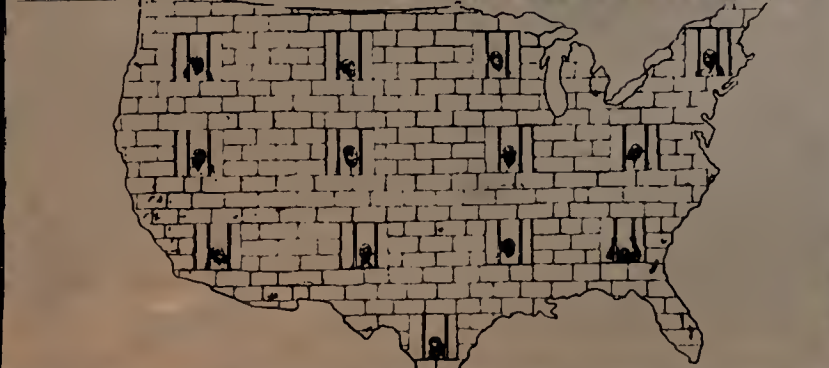
I'm from San Francisco and love water sports and am very much an outdoors person. Here at MCC Tucson we have started putting gay newspapers in our library, so I will be very proud to put yours there too, and I just dare this post office here to try and throw it away! It would also be fun to have someone to write to. James WOODS Jr., 01905-064 E Unit, 8901 S. Wilmont Rd., Tucson AZ 85706.

## Prisoners Seeking Friends

Readers (inside and out): Almost all ads are taken from much longer letters which we cannot print in full in the free space GCN has provided. Even so, there's usually a waiting list of 3 to 6 weeks and ads usually only run once or twice (unless we can't get new ones done because of other work).

**ATTENTION ALL PRISONERS!!**  
Peoples Law School will send you a FREE pamphlet called "How to Use a Law Library" if you write them at Peoples Law School, 558 Capp St., San Francisco CA 94110. They are especially interested in reaching more women in prison.

My name is David, but all my life they have called me Lisa. I'm a transsexual. I love movies, music and singing. I wish to correspond with some true friends. David SANTIAGO, 82 A 3138, Box 149, Attica NY 14011.



I'm indian. But love all walks of life. Real lonely. Please write. Love penpals. Roger D. EMMANUEL, 977 Camp Rd. Salisbury, NC 28144.

Blond, slim, tall, dark, looking especially for Aries, Libra, Sagittarius, or Capricorn, but will gladly write to all. Anthony EDWARDS, 102410, Box 260, Lexington OK 73051.

Hoping that when my few words touch your fingers they do the same to your heart. Name Anthony, 145 lbs of pure Leo, coffee complexion. This letter is about contacting someone who doesn't mind writing to a con, a con that's very lonely for letters, as well as physical freedom. I am naturally a simple person who enjoys all beauty, dance, sitting in the park listening to the Queen that's with me. Anthony HIGGS, 168-413, PO Box 45699, Lucasville OH 45699.

Independent trucker, muscular body, enjoys workouts, digs levis, boots, horses. Seeking someone to "champion" my case (due to the railroading I received in the courts). Had I foreseen this I would have got first class legal representation (even if it had meant selling a rig to raise capital.) I never dreamed the DA would fabricate an entire "Wagnerian opera" to provide theatrics for an easy conviction. Aldo GARCIA, 116177, 2800 Gravier St., New Orleans LA 70119.

I found a copy of your newspaper and read it very interesting. I am incarcerated and would love to write to one of your readers. David VINCENT, 081907, PO Box 500, Olustee FL 32072.

Has prison changed my sexuality? 28 yr old male interested in TVs, TSs, older Mattachine members. Writer, many interests. Donald TALTON, 95461, Hickory 3, Angola LA 70712.

Irish surfer, intelligent, caring, open-minded, seeks the same for friendship, correspondence, enlightenment and more. Please send SASE. Thanks. Aloha! Michael McINTYRE, C-10009, CTF-C-A-244, Box 686, Soledad CA 93960.

33 year old male in the process of getting divorced and would like someone to write to. David HALL, 168-088, Box 69, London OH 43140.





# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2-4pm and steering committee meeting from 4-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282. Please send all BAGLY mail to GCN Box 10GY.

**Cambridge, MA** — Black and White Men Together of Boston meets at Paradise, 180 Mass. Ave. Second Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Boston, MA** — Lesbian Only SM Support Group. Potlucks and informal discussions one Sunday per month. Info: 776-7957. Open to lesbians supportive of or into SM.

**Cambridge, MA** — Overeaters Anonymous. Lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. meets Sun. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**West of Boston, MA** — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: 486-8848, or Dorothy 875-1108.

**Boston, MA** — Boston's Other Voice. (WROR FM 98.5) 11:30pm.

**Concord, NH** — Concord Area Gay Youth support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. First Sun. (2pm) and third Tues or Wed (6pm). Info: Keene Klon-dykes, Box 261, Gilsum NH 03448

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

### coming events

**Boston, MA** — "The Theater Project", a photodocumentary exploring the subterranean world of porno movie theaters, the corridors and men's rooms of once opulent burlesque houses that are now a stage for anonymous encounters of the male clientele. June 16-July 2, Thurs thru Sat 12-6. Cage Gallery, 557 Tremont St.

**Boston, MA** — Alliance Against Sexual Coercion provides services for women who are being sexually harassed and is looking for volunteers to help staff the crisis line and to do community outreach. Training and supervision provided. Info: 547-1176.

**Boston, MA** — The Boston chapter of The Eulenspiegel Society, S/M, B/D club for lesbians/ gays/bisexuals/straights. Monthly meetings, workshops, forums. Info: Send SASE and \$1 to T.E.S. Boston, PO Box 37, Randolph, MA 02368.

**Boston, MA** — Women's Peace Encampment, Summer '83, General meetings (open) 2nd Wed. and 4th Thurs. 100 Arlington St. 7:30pm. Orientation for new women at 7pm. Office at 145 Tremont St. Rm 607, Boston 02111.

**New London, CT** — Gay and Lesbian Community at Connecticut College meets 1st and 3rd Sundays of the month. Info: 442-7458.

**Northern VT/INH** — League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

### monday

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St (Central Sq.) 8-10pm. Info: 354-8807

**Boston, MA** — Free lunchtime (12-1) drop-in support group for men concerned about AIDS. Gay and Lesbian Counseling Services, 80 Boylston St. Rm 855. Corner of Boylston and Tremont Sts. Info: 542-5188.

**Waltham, MA** — Triskelion, the Brandeis Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Rm. C. Info: 647-4353, or Box 2792, Brandeis U., Waltham, 02254.

**Boston, MA** — National Assoc. of Social Workers Gay and Lesbian Task Force meets 1st Mons. at 8pm. Support, organizing, socializing, discussion re: being gay and providing gay services in work place. Info: Lorrie 436-7521 or Carrie 482-0557.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

### tuesday

**Cambridge, MA** — Younger Lesbians Discussion and Support Group meets from 6-8pm at the Women's Center, 46 Pleasant St. Open to all women under 22.

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tue of the month in conference room 1A Sherrill Hall Library, Episcopal Divinity School 99 Brattle, Info: 436-5393 or P.O. Box 125-S101, Arlington, MA 02174.

**Boston, MA** — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meet Tuesdays at 7:30pm for coffee and discussion. Info: Jack 669-0096.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8pm. Open to all.

### jun 29 wed

**Boston, MA** — Lesbians interested in becoming pregnant support network panel discussion on "Fathers and donors". 7:30pm. UMass, 250 Stuart St. (Park Sq.) Rm 222. Free. Wheelchair accessible.

### 30 thurs

**Boston, MA** — ON proofreading. Read this week's news next week! Oops! Info: 426-4469.

### july 1 fri

**Boston, MA** — GCN VOLUNTEER NIGHT!! Come help send out the paper to our subscribers. Refreshments and good times! Come anytime after 6 to our space at 167 Tremont (near the Boylston T stop). There's an intercom at the door if it's not open. Come and get a free paper and meet some nice people! Info: 426-4469.

### 2 sat

**Boston, MA** — Chiltern Mt. Club. Hiking/canoeing/camping weekend. Info: Roy 588-5786.

**Worcester, MA** — Women's Dance sponsored by 'The Floating Dance Floor' with deejay Sue Pomerleau of WCUW spinning rock, disco, oldies, reggae, and more! VFW Post, 115 Ballard St. (Take exit 12 off Rt. 146; 1 1/2 miles and VFW is on the left). \$2. 8pm.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612; or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. from 7-10pm at the YWCA, 140 Clarendon St. (Copley Sq.) Info: 522-6983.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Luncheon for lesbians. Isolated during the weekday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: 247-8797.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**Cambridge, MA** — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

### thursday

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

### 5 tues

**Boston, MA** — GCN membership meeting. Come talk about our proposed NY bureau. 167 Tremont St. 6:30pm.

### 8 fri

**Cambridge, MA** — Jewish Women's Open Discussion Group. Discussion this week on Jewish Women: Our relationships with each other. Cambridge Women's Center, 46 Pleasant St. 7:30-10pm.

### 9 sat

**Cambridge, MA** — Benefit contradance to support MORAL, the Mass. affiliate of the National Abortion Rights Action League. First Congregational Church, 11 Garden St. (Harvard Sq.) 7:30pm. Info: 396-6107.

**Boston, MA** — Chiltern Mt. Club. Glider adventure and potluck. Info: Al (603) 898-1115.

**Boston, MA** — The Boston Chapter of the National Organization for Women will sponsor its annual 'Move-a-thon'. The 'Move for Choice' will begin and end at the Boston Common with a kick off rally at 9:30am. NOW members and supporters will walk, bike, jog, skate or wheelchair 10 kilometers (6.2 miles) to raise money for NOW's reproductive rights campaign. Info: 661-6015.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write P.O. Box 181, Northampton, MA 01061.

**Hartford, CT** — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797.

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! INFO: 426-4469, THANKS!

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm, Clark Bldg. 8:30pm. Newcomers meeting from 7-8pm on the first Friday.

**Danbury, CT** — The Gay and Lesbian Alliance of Greater Danbury meets on Fridays from 7:30 to 10pm in the Green Room of the First Congregational Church, corner of Deer Hill Ave. and West St.

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Concord, NH** — Concord Men's Group meets Fridays at 7:30pm for coffee and discussion. Info: Herb 485-5612.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo line 751-3322 (eves)

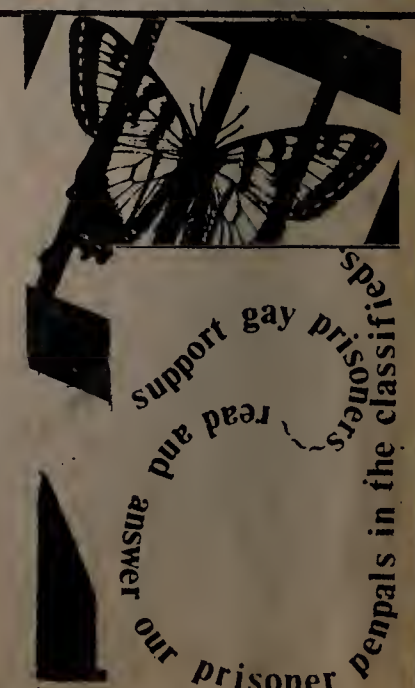
### saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

**Boston, MA** — Support group for transsexuals and all who may be questioning their gender. 7-11pm on the third Sat. of each month. Info: (617) 568-0680.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229

**Boston, MA** — Front Runners/Boston, gay men and lesbian running club. Info: 39 Milford, Boston 02118 or 451-6364.



**The deadline for Calendar items is Monday at noon for the following issue.....**